

A 2
SERMON OF
REPENTANCE.

A very godly and profitable
Sermon preached at LEE
in Essex.

By *Arthur Dent*, Minister of Gods word.
Published at the request of sundry
godly and well disposed persons.

IONAH 2.8.

*They that wait upon lying vanities, forsake their owne
mercies.*



Printed at London by N. O. for *John Harris*,
dwelling in Pater-noster-row at the signe of
the Gray-hound. 1613.
ye 1701



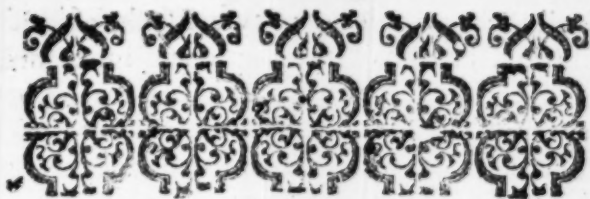
In Concionem Arthuri Dent, G. Pudei
Carmen.

M Aturo resipisce precor, peccataque linque,
Qui legis aut audis, quisquis es, istud opus:
Si nona peccatis, peccata prioribus addes,
Olim hac te contra concio testis erit.
Hac aliqui lecta flentes sua crimina multum,
Mutarunt mores, & noua vita placet.

229 301 *The same in English:*

T Hou that dost read or heare this worke,
I wish thee to do this:
Repent in time, and sinne forsake,
Amend that is amisse.
But if thou wilt adde sinne to sinne,
Not minding to amend,
This Sermon shall a witness be
Against thee in the end.
Some that haue heard this read of late,
Lamenting much their sinne,
Haue chang'd their former manners, and
A new life now beginne,

To

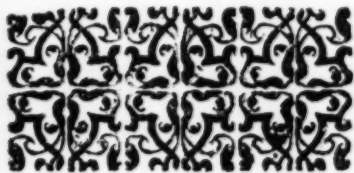


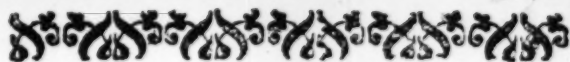
To the Reader.

Although I was most vnwilling,
that this poore Talent and tra-
uell of mine, should ener haue
beeene broached abroad, and
come to light, both because it
may seeme as a candle lighted
at noone day, as also because many other
mens doings might more worthily a great
deale haue been published and committed vn-
to letters: yet because diuers which heard it
preached with a liuely voyce, were very in-
stant, yea and more then importunate with
me, to haue it published, vsing such reasons as
I could not greatly gain-say, I did at the last
yeeld to their request; and so this vntimely
fruite is come abroad to be sold in open mar-
kets. Let no man therefore bee offended, that
I haue not strained my selfe to flye an high
pitch, to foame out the froth of mans wise-
dome, & to make a great shew of learning, by
blowing the bladder of vanity til it burst with

To the Reader.

swelling: for that is not my vse, I seeke especially the saluation of the simple and ignorant: and therefore stoope downe to their reach and capacity. Therfore I beseech thee, gentle Reader, accept my good meaning: Reade this without preiudice, like it as thou profitest: so shal thou haue praise of God, and comfort in thy conscience.





A Sermon of Repentance.

LUKE 13.5.

I tell you nay, but except you repent, you shall
all likewise perish. *Reu. 5. 6. 1701*



The occasion of these words
of our Lord and Saviour Je-
sus Christ was, because there
were certaine that shewed
him of the Galileans, whose
bloud Pilate had mingled

with their owne sacrifices: that is, murdered
them as they were sacrificing: & so their bloud
was mingled with y^e bloud of y^e beaſts which
were sacrificed. These men therefore thought
that those Galileans were greater sinners then
all other Galileans, because they had suffered
such things: and that those eightene also, vpon
whom the Tower of Siloam fell and slue
them were sinners aboue all men that dwelt in
Ierusalem. Wherin they did vtter a secret cor-
ruption, naturally ingendred in all men: that
is very sharply to see into the sinnes of others,
seuerely to censure them, but in the meane
while to flatter themselues, and to bee blind-
fold in seeing their owne sins. For these men
thought, because the like iudgements did not

Fall vpon the, therefore they were safe enough, they were not so great sinners, but rather highly in the fauour of God, according as many do falsely suppose, that they are alwaies the worst sort of people whom God doth most strike, and presse with his punishing hand, hauing forgotten that God doth not keepe an ordinary rate here below, to punish euery mā as he is worst, or to fauour and coker him as hee is best, but onely taketh some examples as hee thinketh good, for the instruction & aduertisement of all others, & to be as it were looking-glasses, wherein euery man may see his owne face, yea, & his owne cause handled; and that God is a seuerer reuenger of sinne, that all men may learne by the example of some to tremble & beware, least peraduenture they be worthily constrained to keepe their owne turnes, and to know what they haue deserued. These men, which brought these newes to our Saviour Christ, had taken forth this lesson: whereupon our Saviour is iustly occasioned to correct their erronious and sinister iudgement, & to teach them that they must not reioice at y^e iust punishment of others, but rather be instructed thereby to repent.

And further, to signifie, that God doth not alwaies most punish the most notorious offenders; as Murderers, Theeues, Robbers, Whoremongers, Blasphemers, Swarrellers, Scoffers,

Scorners, and such like: but reserveth them vnto the iudgement of the great day, and as it were, satteth them against y^e day of slaughter; and therfoze he answereth them negatively, & saith; Nay, or not so, But except yee repent ye shall likewise all perish: As if hee would say, Are y^e all of this opinion indeed, y^e onely monstrous sinners are punished in this world, and others let alone: or y^e the Galileans, & those 18 vpon whom the Tower of Siloam fell, were greater sinners then all others: Or doe you thinke, because the same iudgements haue not light vpon you, therfoze you shall scape alway in the darke, & escape the iudgements of God? No, no, you are deceived: For I say vnto you, y^e except you mourne and lament for your sins, and fall to some agreement with God in time, you (I say, euen you which are so ready to condemne others, & iustify your selues) shal not only perish with y^e like iudgements in this present world, but be euerlastingly cōdemned in the world to come. So y^e our Saviour in so saying, doth thunder downe a most dreadful sentence vpon all our heads: for hee concludeth & setteth downe, y^e all men liuing vpon the face of the earth, whether they be high or low, rich or poore, yong or old, noble or vn-noble, learned or vn-learned, simple or politicke, of what estate, degree and condition soeuer they be,

lining & dying without repentance, shal perish
& bee damned in hell fire for euer. The Scrip-
tures are full of such thunderbolts. Ioh. 3. 18.
He that beleeueth not is damned already. And
2. Cor. 13. 5. Prove your selues whether you
are in the faith, examine your selues; know ye
not your selues that Iesus Christ is in you, ex-
cept ye be reprobates? Where y^e Apostle flatly
setteth downe, that all those which haue not
Christ dwelling in their hearts by faith, which
is the household sister of repentance, are not bet-
ter then reprobates, cast awayes, & condemned
persons. But because the most people in these
dayes are grossly deceived in repentance, both
concerning what it is, what it meaneth, what
it worketh, what be the qualities & conditions
of it, which bee the causes, & which be the lets &
hinderances; and also why, when, and where-
fore we should repent: therefore I haue a pre-
sent intent to teach first, what is repentance:
Secondly, which be her qualities and effects.
Thirdly, when we should repent. Fourthly,
wherefore we should repent. And last of all,
what letteth vs from repentance. Which order
& method of teaching, although some may mis-
like (as indeed with me it is not ordinary) yet
considering y^e matter I haue in hand, I thinke
it not inconuenient. But to y^e matter. Repen-
tance is an outward sorrowing, & continuall
mourning

mourning in the heart and conscience for sin, ioyned with faith, and both inward & outward amendment. Inward, I say, in changing the thoughts and affections of the heart; and outward, in changing the words and workes, from euill to good. This repentance, no doubt was in Dauid: who when he was couertly reproued by the Prophet Nathan, and his sins laid befoze his eyes, did not stubboznlly defend them, & so iustle against God: nor yet secretly excuse them, and daube them ouer, but cryed out in the bitternesse of his heart, I haue sinned; and thereupon made the 51 Psalm, a Psalm indeed full of dolour and heauinesse, wherein the Prophet bewaileth his faults, lamenteth his sins, and prayeth euen for a new heart, and a new spirit, new thoughts, new affections, new purposes of amendment of life: so that in Dauid wee may see an inward sorrowing, a lasting grieve (as the booke of Psalmes both euery where declare, which laieth him out, as it were, in an Anatomy.) yea, & great reformation, both in inward and outward sinnes. Here therefore behold what is repentance.

Likewise Saint Peter through infirmities hauing denyed his Lord and maister Christ, & being pinched of his owne conscience, & wakened with y^e alarmes of a pooze Cockes crowing,
went

went out of the Court of Pilate, with an heavy heart, weeping bitterly, & euer after stoutly professing Christ, euen vnto the death. See then what is repentance. The Prophets in the old Testament, exhorting the rebellious Iewes vnto repentance, vse commonly an Hebrew verbe, which signifies turne ye, or re- turne ye, and come backe againe: by the which Metaphor is meant, that like as a man that is strayed farre out of his way, must returne quite back againe the contrary way: So those that haue strayed from the way of godlinesse to the way of sinne, must come backe againe as fast as euer they went sozward, and altogether change the course of their life; so that repentance is an earnest turning vnto God, with all our heart, soule and minde. S. Iohn Baptist, & the Apostles in the new Testament, exhorting vnto repentance, vse a Greek word, which signifieth a changing of the minde, afterward, or after-wit: so y^e those which through their folly, and want of former wit, haue slipped into the deep pit, & dangerous gulse of sin, when they come vnto themselves, & haue recovered their wits, will bee wise afterward, & take heed they neuer come there againe, according to the Proverbe: The burnt child will take heed of the fire. By this time, I hope you see what is repentance, it is not euery soz-
row

toſo, but ſo toſo ſo2 ſinne: not ſo2 ſome ſin, but
ſo2 all ſinne; not ſo2 an houre, but ſo2 euer; not
ſo2 a day, but continually; not ſo2 a weeke, but
as long as we liue. Some thinke euery ſo toſo
is repentance, but ſo ſhould wo2 blings repent.
Some thinke euery little yant ſo2 ſinne is re-
pentance, ſo ſhould Pharaoh repent. Some
thinke all wēping and lamenting ſo2 ſinne is
repentance, ſo ſhould Eſau, Iudas, & Cain repēt.
Some thinke euery little humbling of our
ſelues is repentance, but ſo ſhould Ahab repēt.
Some thinke y good wo2ks & good purpoſes is
repentance, but ſo ſhould euery ſick mā repēt.
Some thinke y reformation of wo2ds & deedes
is repentance, but ſo ſhould euill men repent.
Some thinke y cry God mercy is repentance,
and ſo ſhould euery ſoule repent. You ſee there-
fore how many are deceived in repentance.
But if you will ſee what it is indeed, looke
backe to y which hath bene ſaid before: ſo2 hee
y will repent in good earneſt, muſt not hang
downe his head like a bulruſh ſo2 a day only, &
ſo haue done; no2 cry from the teeth outwards,
Lord haue mercy on mee, and ſo aſoay: but hee
muſt make a backe-reckoning, with diligent
conſideration of his former life, as did the
Prophet Dauid, Pſalme 119 59. I haue con-
ſidered my waies, and turned my feete vnto
thy Testimonies. So muſt euery one that
meaneth

meareth to repent, flinke aside into some corner or out-place, that there he may haue room enough to beate his owne conscience, and to make his heart smart for his sinnes, by aggravation thereof, and weighing all the circumstances, as in the 9. of Daniell, the Church of God confesseth her sins, not lightly, but with wonderfull great exaggeration, and heaping vp one thing to another. So that it is not enough to say, I haue sinned, but to say, I haue most traiterously sinned, I haue most obstinately, carelessly, & rebelliously sinned: I haue monstrously offended in such a place, in such a house, in such a company, on such a day, in such a corner, in the darke I committed adultery closely, when I thought none had seene me: in such a chamber I defiled my neighbours wife; mine owne conscience doth accuse mee of it: in such and such company I haue bene drunke, I haue spoken and rayled against Gods word, I haue mocked the Preachers, I haue spared no oaths nor filthy speech: & now O Lord, Lord, what an ugly monster and wretched villaine am I: Here I stand before thy presence, all naked, blind, wounded, poore, wretched, and miserable, hauing deserued a thousand damnations if thou shouldst enter into iudgement, & try by Law w me. Therefore I beseech thee to shew pittie and compassion vpon mee. Anoint my wounds

Wounds with the oyle of mercy, reffoze me my
 fight, cloath my nakednesse, enrich me that am
 poore, strengthen mee that am weake, help me
 that am fallen: O bid me not farewell. The in-
 fant ouercommeth his mother with crying, the
 child his father with weeping, & the seruant his
 maister by intreaty, and wilt not thou bee in-
 treated O Lord? Thus, I say, if euery man
 would speake in his conscience to God, and
 thus narrowly, or more narrowly examine
 himselfe, vndoubtly he were in the way to re-
 pentance.

But alas it is a world to see how the blind
 Buzzards, & crooked Canker, wormes of this
 world go awry, from this rule, deceiuing them-
 selues with the bare title, and naked name of
 repentance. Many indeed can talke of it, but
 few walke in it: many speake of it, but few
 feele it: many describe it, but few know it. It
 is hid and locked vp from the world, and re-
 nealed onely to Gods children: Many thinke
 they haue caught it, when they haue but the
 shadow of it. It is so high that few can reach
 it: It is so deepe that few can come to
 the bottome of it: it is so narrow, that few can
 enter into it: So wise, that few can compres-
 hend it: So slippery, that few can hold it: So
 secret, that few can finde it: Therefore my
 deare bresthen, I beseech you let vs pray vnto

our God, that he would reueale vnto vs this myſtery which is hid from the world, that we may ſee it, and know it, finde it, and feele it, to our endleſſe comfort, through Chriſt Ieſus, which grace he grant vs.

But now to the ſecond point, concerning qualities and fruits of Repentance. One ſpeciall quality of repentance is alwaies to bring with it remiſſion of finnes: for where true repentance goeth beſore, there remiſſion of ſins muſt neceſſarily follow after: not that repentance deſerueth remiſſion of ſins, but becauſe where God worketh repentance, there he pardoneth ſin becauſe of his promiſe, as in Ezek. 18.27. When the wicked turneth away from his wickedneſſe that hee hath committed, and doth that which is lawfull and right, hee ſhall ſaue his ſoule aliue. And againe. Eſay 55.7. Let the wicked forſake his waies, & the vnrigh- teous his owne imaginations, & turne vnto the Lord, & he wil haue mercy vpon him. So here we ſee to whoſe forgiveness of ſins & the mercy of God belongeth: namely, to the penitent ſinners, to thoſe that leaue ſinne, & embrace godli- neſſe, to thoſe that forſake their owne waies & imaginations, & turne vnto the Lord. And as for ſuch as walke in their owne waies, & follow the delights of ſin without any ſorrow or pur- poſe to leaue the, they haue nothing to do with
the

The mercy of God: & though Iesus Christ had
suffred an hūdred deaths (which could not be)
yet shal no vnpenitēt sinner haue remission of
his sins by his death, noz any other benefite of
his passion: for they belong only to his Church
& chosen people here vpon y^e earth. He therfore
y^e is not of y^e Church, hēe y^e is not grafted into
Christ by faith, hēe y^e is not a mēber of his my-
stical body, can inioy nothing by Christs death.
If any man abide not in me, he is cast forth as
a branch, and withereth, & men gather them
and cast them into the fire, & they burne. Ioh.
15. 16. Wee read in y^e 29. of Deuteronomy,
how God barreth all stubbozne sinners from
his mercy, and doth most terribly shoot out a-
gainst them. Wēe y^e heareth the words of this
curse, & blesteth himselfe in his heart, saying, I
shall haue peace, although I walke according
to y^e stubboznnesse of mine own heart, thus ad-
ding drunkennesse to thirst, y^e Lord wil not bee
mercifull vnto him, but then the wrath of the
Lord, & his ielously shal smoke against y^e man,
& every curse that is wrytten in this booke shall
light vpon him. So y^e God saith plainly, he hath
no mercy for such as walk in vaine delights of
sin, & in y^e stubboznnesse of their own hearts, ad-
ding drunkennesse to thirst: y^e is, forning one
horrible sinne to another: yet for all this it is a
wonder to see how y^e blind-worms of y^e world
deceiue

Deceiue theſelues. For they think, whatſoener
 they ſay, whatſoener they do, be it good, be it
 euill, whether they repent or not repent, yet
 they ſhal be ſaued by Chriſts death: as though
 they would make it a baud to their ſinnes, and
 ſo worke that villany againſt Chriſt. I hope
 to be ſaued by Chriſts death as well as the beſt
 of them all, ſaith ſome. But where is thy re-
 pentance thou miſerable wretch? Doſt y^e think
 y^e Gods mercy is common to all? And Chriſts
 death a baud for thy ſins? no, no: when it co-
 meth to the vp: ſhot y^e ſhalt hop ſhort. For it
 will proue farre otherwiſe. For y^e ſhalt finde
 Gods mercy turned into iuſtice, and Chriſts
 death into wor-me-wood, becauſe thou hatedſt
 knowledge, and chuſedſt not the feare of the
 Lord. Thus you ſee my deere brethren, that
 repentance muſt needs go beſore ſorgiuenesse
 of ſinnes, & where it leadeſh not y^e way, there
 the gates of Gods mercy are ſhut vp: & this
 is the firſt quality of repentance. It hath al-
 ſo another condition, and that is to alter and
 change men from that they were beſore, not
 in ſubſtance and proportion of the body, but
 in the qualities and conditions of the minde.
 For whoſoener hath truly repented, you ſhal
 by and by ſee a moſt meruailous & wonderfull
 change in him: ſo that he will not do as he hath
 done, nor ſpeake as he hath ſpoken, nor com-
 pany

pany as he hath companied, noz play the good fellow (as they terme it) as he was wont to do, noz runne the same excelle to ryot as hee was wont. And this is that amazeth the woꝛld; and causeth them to bziſle and foame at y^e mouth, like wilde Boares, and to ſpeake euill of them that turne vnto God: ſoz the woꝛld loueth his owne, and cannot abide that God ſhould pluck one feather from his wings; but repentance doth violently pull men out of the clauwes of Satan, and change them from y^e condition of the woꝛld: ſoz it maketh of proud, humble: of hurtfull, harmleſſe: of cruell, meeke: of wolues, lambs: of Lyons, ſheepe: of adulterers, chaſt liners: of dzunkards, ſober men: of ſwearers, reuerent ſpeakers: of haters, friends: of deſpiſers embzacers: of ſcoffers, louers: of earthly, heavenly: of diuels, Saints. All theſe woꝛketh repentance. Paul trauelled toward Damascus a Wolfe, a perſecutoꝛ, a bloud-ſucker, a hater, a deſpiſer: but ere he came thiere he was quite changed, and cleane of another mind: ſo mighty was he that met him in y^e way. When Jeſus Chriſt ſent downe the holy Ghoſt vpon his Diſciples, according to his promiſe, there were ſome ſcoffers at Ieruſalem, which mocked and ſaid: They are full of new wine: But the ſame men cryed out by and by after. Men and brethren what ſhall we do to be ſaued?

Here was a most wonderfull and suddaine change. See then y^e force of repentance. When God striketh it into the heart of man, & driueth the naile to the head (as they say) it effecteth y^e which all the wisdom and policy of man is not able to bring to passe, and when they haue prouled hither and thither, & layd their heads together, & sought all the corners of their wits, yet can they not tell which way to turne their hand, or where to begin to change the heart of a man, & to conuert him to God. Therefore repentance is stronger then all the whole world, & worketh that which all men with their naturall wits, fine heads, and deepe deuises cannot compass: for y^e conuersion of a sinner is a worke super-naturall. Here then wee haue a glasse to behold our selues in, whether euer we haue repented or no: For if we finde not this change & alteration in vs, we haue not repented, and so consequently remaine vnder damnation. Therefore let euery man looke vnto himselfe: for marke how much he is changed & altered from his former wicked waies, so much hath he repented. And he y^e is the same man he was thre, foure, eight, nay thirty yeares ago, surely, surely, he hath not repented, and therefore abideth in damnation. I maruell the how these mē, which neuer felt any change or alteration wrought in them: nay, whose conscience tellet

tellet them, that they are not changed, nor know what it meaneth, can haue hope of saluation; vnlesse peraduenture they beleue not this doctrine, or thinke it to be false. I wil send ouer these men to such as haue bene in the like case they now are, & yet thought they might doe well enough for all that, although both blinde in iudgement, and corrupt in conuersation. I haue knowne and do know men which befoze their couersion & inward change, were counted as honest men as euer brake bread, and as substanciall men as they could be, and as true dealers, bright liuers, good house-keepers, as any of their neighbours: y^e 1, and they had the same opinion of themselves to. And yet notwithstanding when they haue felt repentance working this change & alteration in the, through the power of the spirit, at the preaching of the word: and when they haue had new hearts giuen them to discern better, & new eyes to see better, as men come out of a damp, haue wondered and marvelled at the palpable and grosse darkenesse they were in befoze, and haue burst forth in these words, y^e they would not be in the same case they were befoze; no, not for all the worlds goods: for if they should haue dyed in that case, they were sure they should haue bene damned. But I pray you what case were they in befoze? were they not good honest men, and

well accounted of, and honest liners, & well taken wheresoeuer they come: surely they were so taken in the world, but now they thinke far otherwise of themselves, their eyes being opened & their iudgments inlightned: for now they see y^e they saw not before: now they vnderstand y^e God condemneth many whom y^e world iustificieth. We thinke this example should make ciuill & worldly men feare & suspect themselves, & know their owne misery before God. For those men were as good as they before their conuersion, & yet afterward confessed, y^e they were plunged to y^e bottome of hel, & drowned in the depth of damnation. We y^e hath eares to heare let him heare: & he y^e hath eyes to see, let him see: for if men will still sooth themselves for all this, y^e they shal be saved without feeling any change or worke of repentance, it wil cost them full deere in the end. For Christs words will proue true, y^e whosoever repenteth not shal be damned, y^e is, whosoever doth not seele in himselfe what is repentance, & find in himselfe y^e qualities therof, shal be condemned. For where repentance is, there be y^e qualities of repentance; & where the qualities be absent, there is no true repentance. So that where Christ saith, Except ye repent, ye shall all perish: it is all one as if he had said, except you know the truth of repentance, except ye can proue vnto your consciences y^e se-
giuenesse

giuenesse of your sins, ercept ye seele a change
 & alteration in y^e bottome of your hearts of all
 your former leud waies & misdemeanors, you
 shall surely perish and be damned. Wnt let vs
 a little further search out the qualities of re-
 pentance. The Apostle in the 11 Chapter of y^e
 second Epistle to y^e Corinthians, setteth down
 seuen notable qualities and effects of Repen-
 tance. The first of them he nameth care: For
 behold (saith he) this thing, that you haue bene
 godly sorry, what care it hath wrought in you:
 y^e is, an earnest study, and as it were, a taking
 thought to please God: for where true repen-
 tance hath once wrought, there followeth great
 care afterward: care (I say) to liue in the obe-
 dience of God: care to keep a good conscience,
 care to refoyme our households, care to instruct
 our wiues, children, & seruants, in the know-
 ledge of God, care to pray with them morning
 & euening: and generally, care to perswade all
 duties belonging to God. So y^e repentance is
 not a carelesse, but a careful thing. Yet no man
 thinke therefore, that although they wester in
 carelesnesse of the flesh, & sleepe in security all
 the daies of their life, yet their repentance is
 good enough: yea, & though they spend whole
 daies, nights, monthes, & yeares in vanities,
 plaies & pastimes, in idlenesse, fond delights,
 pleasures and boluptuousnesse, in negligence

of all duty, for getfulness of God, and contempt of all good things: yet for all this they repent for their sinnes, and hope to be saved as well as any other. But alas! how can these things stand together, to repent for sinne, and to delight in sin; to hate sin, and to love sin; to flie from sin, and to follow after sin? But these men I perceine would faine make S. Paul a lier: for he saith a man hath neuer repented, except hee bee carefull afterward to please God: they say they do repent, and have repented, although they live neuer so wretchedly, & carelessly. But when all licentious and lewd liuers, filthy whozemongers, beastly belly-gods, and carelessse caitifes, come to y^e kingdome of God, and are saved, then shall these men come also with them, to be saved by carelessse repentance.

The next quality and effect of repentance is named, Clearing of our selues: that is, discharging of our selues when sinne doth accuse vs, and lay things to our charge: for when sin and Sathan do terrifie the conscience of the poore penitent sinner, by and by he flyeth vnto God & asketh forgiveness through Iesus Christ, so cleareth himselfe, and maketh his Apology against sin & sathan: like as a man y^e is presented into the Court vpon suspicion of whozedom, or any other notozious crime, must cleere himselfe by witnesse, of y^e which is laid to his charge:

charge: so the conscience that is cited by sathan before the Justice & iudgement seat of God, cleareth it selfe by repentance, and asketh forgiveness through Iesus Christ. So that here wee may see a wonderfull fruit of a penitent conscience: it cannot abide the accusation of sinne, it cannot bee quyet till it bee reconciled vnto God, and so haue peace with it selfe. For this is to be noted in the godly man that when he hath committed any sin, & his conscience telleth him of it by & by he sees lead within him, & is all heauy, and cannot sleep quietly, till he hath gotten into some corner, where he may mourne and lament to the full, & confesse & lay open himselfe vnto God, and so cleare himselfe through Iesus Christ, his conscience bearing him witnesse y^e his sin is forgiven. Where as contrariwise y^e vngodly man, when his conscience accuseth him of sin, he dispatcheth away all such thoughts, & treadeth them vnder foot: and by & by calleth for a paire of cards or tables, & some merry companion to dylue away time, & to put out all such thoughts out of his head: & so indeed he increaseth them more and more, and causeth them to rankle inwardly.

The third quality is called indignation: that is, a most fall and deadly hatred against sin, as when a man doth shudder and shake, and as it were, grind his teeth at y^e remembrance of his

ſins: for this is alwaies in y^e penitent perſon, to loath and abhor all ſin from his heart, both his owne ſins, and y^e ſins of others; & to hate it as y^e diuell himſelfe, which is y^e autho^r of it; and to ſlie from it as from the very cut-throat and hangman of his ſoule, and to know it to be the onely thing that blindeth, that hardeneth, that ſeparateth from God, and procureth all plagues and diſeaſes, both of body and ſoule againſt vs. Therefore he ſpitteth at it, in defiance, and diſdaineth it, and ſtoppeth his noſe at the ſtincke of it, whereſoeuer hee ſmellet^h it.

The fourth thing is feare, which is a certaine awe of God, when a man is afraid to diſpleaſe him: for the penitent perſon feareth allwaies, and being priuy to his owne infirmity and weakneſſe (when God neuer ſo little withdraueth his grace, & cleaueth him alone) worketh his ſaluation with feare & trembling. He will not preſume vpon former grace to commit any ſin, or flatter himſelfe in the mercy of God, and y^e things y^e he hath already talked of God, to yeeld to ſome little ſin thinking hee may doe y^e and be y^e child of God well enough, becauſe ſome of Gods children haue fallen into greater: but rather he trembleth at the leaſt motion of finne, & is afraid of the temptation which ſathan trappeth in the way, & is afraid,
when

When the temptations of sin are vpon him, to satisfie the hunger of sin: but rather he fighteth against sin when sin fighteth against him, and presenteth the feare of God befoze his eies (as godly Ioseph in the assault of Putiphars wife) to bee as it were a tower of defence, and wellspring of life, to auoid the snares of death.

The fifth thing is desire, that is, hungering and thirsting after righteousness. For the penitent man is ravished with desire of good things: he desireth to be euery day better then other, he desireth to leaue euery day some sin, he desireth to pray, he desireth new knowledge and new vnderstanding of heauenly things. He desireth to heare Sermons, & will straine himselfe to heare them. He desireth the company of the godly, thinking himselfe in heauen when hee is amongst them. He desireth the salvation of his very enemies, and prayeth for them. All these, & many other such like desires are in the penitent man.

The sixt quality is zeale, which consisteth in y earnest embracing of vertue, and hatred of vice: so y the penitent person is zealous of euery good thing, zealous of Gods glory in al places, in all companies, and amongst all persons. He cannot abide y Gods honoz should bee impeached, or his name blasphemed, or his glory trampled vnder foot by wicked men: but he wil
open

open his mouth to reprove the wicked, & stand stoutly in the defence of Gods glory. He is not like the Atheists and dissemblers, which are allwaies as the company, y^e is, godly amongst the godly; a Protestant amongst Protestants wicked among the wicked; a Papist amongst Papists; a worldling amongst worldlings; & a swearer amongst swearers, a whether-cocke that turneth with every winde. The penitent man, I say, is not of this stampe: but he is constant and zealous in all good things: he is zealous both against the pleasures and profits of sinne: though he might win a whole world, or pleasure himselfe neare so much by committing sinne against God, yet he will refuse it: for hee hath learned from Christs mouth, that it shall not profite a man to win the whole world, and to loose his owne soule.

The last thing is Reuenge: that is, the penitent person is so offended with the sinne hee hath committed, y^e he will be reuenged of himselfe for it. As for example, if he haue offended in gluttony, he wil reuenge himselfe by fasting two or thre daies after. If hee haue offended in whozedome, he wil be reuenged of his lusts by haltering and brideling of them, euer after: if hee haue offended in couetous catching and polling of other mens goods, he will be reuenged on himselfe by restitution, as was godly & penitent

penitent Zacheus; and this indeed is a speciall
fruite of repentance to refozme our selues in
those things wherein wee haue most offended.
Now then we see (my deere brethzen) what ly-
eth in the belly of repentance, and which bee
her inwards; so that we must needs now come
to the unlacing and unbowelling of Christs
wordes: Except yee repent (saith he) yee shall
all perish, & is, except ye haue this fornamed
care, you shall be all damned: except ye haue this
clearing of your selues, you shall be damned:
Except you haue this indignation, you shall
all be damned: Except you haue this feare, you
shall be damned: Except you haue this desire,
you shall all bee damned: Except you haue this
zeale, you shall all be damned: except you haue
this reuenge, you shall all bee damned: for our
Saniour Christ doth not speake of the bare
name of repentance, but of repentance with
her furniture & appurtenances; so that whoso-
euer hath not repentance, with al her qualities
and effects, or at least some measure of them,
hee hath no repentance indeed, and therefore
shall bee damned: For except yee repent, yee
shall all perish. But mee thinketh that I
heare some man say: heere is nothing but
damnation, damnation. You Preach no-
thing but the Law. Let vs heare of the Gos-
pell. My brethzen, I protest vnto you, that

I speake in loue whatsoeuer I speake, I desire the saluation of you all. If I could win but two of all this congregation. I would count my selfe happy, & thinke that God had greatly blessed my labours. And vndoubtedly, If I knew any nearer way to bring you vnto God then by preaching the law to make you know your selues, surely, surely, I would vse it: or if I could bee perswaded y^e the preaching of the Gospell & mercy would do you more good, you should heare of nothing but Gospell, Gospell, Mercy, Mercy. But alas I see y^e euery careless & ignorant man presumeth vpon Gods mercy, I see y^e euery filthy liuer, & notozious blasphemer abuseth Gods mercy in applying it to him selfe, without repentance, so that they would make Gods mercy a cloake for their sins, I see y^e euery man would faine be flattered in sin, & heare of it no more, but haue the Gospel preached: which indeed belongeth not vnto them continuing in their stubboznesse, but onely to y^e penitent sinner, which forsaketh himselfe, & groaneth & panteth vnder the burthen of his sinne. Wherefoze when I se you humbled with y^e conscience of your sinnes, and groane & pant vnder the burthen of them, when I see your faces blubbered with weeping, & your hearts mollified, and sorrowing with care, then will I comfort you, and cease to preach the law.

But

But I pray you will you steale, murder, and commit adultery, & yet heare of mercy? Will you mocke, swaie, blasphem, and rail, and yet heare of mercy? Will you serue sinne, hate vertue, & follow your own lusts, & yet heare of mercy? Would you haue plaisters befoze you haue wounds? Would you haue Physicke befoze you be sicke? Would you bee let bloud befoze you haue neede? Would you not account him a foolish Physitian y^e will minister physick to a whole man? Would you not thinke him an vnskilfull Chirurgion, y^e will apply a gentle salue to an old festered soare, & not rather cozzy it? Then know you my brethren, that because you are full of grosse humors, you must haue strong purgations, because you are full of old festered wounds, you must haue corrosiue salues; for y^e is best for you, & the speediest way to recouer your health: & forasmuch as you be rough horses, you must haue a rough Rider; & hard knobby timber must haue hard wedges, & hard stroakes with a beetle. Wee preach the law to bryue you to Christ, wee preach iudgement to make you to seeke mercy. we preach damnation to bryng you to saluatiō. But to preach mercy & forgiuenesse, befoze men see their sins or knowe their misery by the preaching of the Law, is to preach y^e Gospell vnprofitably. For hee that is ignorant of the Law, knoweth not what

What misery is in himselfe, noz what mercy is in God.

What father is there, who if his child should play y^e stubbozne boy, and disobey him in euery thing he commanded, would stroake his head & say he were a good boy: and not rather seuerely correct him, and whip him with a rod: What maister will commend his seruant for doing what he list, & not what he commandeth him: Euen so we may not disobey and do euil, and looke to be flattered too, & not rather chidden. Let vs know then, y^e although God vse searing, launcing, or coarsing and searching of the bones, and other violent remedies: yet in the meane while hee pzocureth our health by them. And let vs further vnderstand, that forasmuch as there is none other meanes to draw vs to saluation. but by cleansing of all our vices, & the same cleansing cannot bee done but by violence, when wee bee warned by the doctrine of the law, so as our owne consciences accuse vs, although wee like well to bee now and then flattered and soothed, yet let vs seeke to be spoken vnto earnestly, to haue our faults told vs, and bee made ashamed of them, and to haue our vnbonesty discovered, and not desire to be pleased: For it were y^e next way to make vs rot in our owne filthinesse. if wee should hold it in secret, and it would cost too deere
the

the setting on, if we should bee so flattered by men, and in the meane season the Heauenly Iudge should thunder downe vpon vs.

Wherefoze when any man cometh to a Sermon, let him first and foremost make his reckoning to be rebuked, as meet it is, and let him vnderstand that it is for his profite, that he is not soothed. And if he haue itching sarses, let him lay them away fro him, assuring him selfe else that he is soze-closed, so shall he neuer receiue the doctrine to his profit and instruction. And let him bee content to haue his soares rubbed and betozaied, that hee may be bzought to that which is for his wellfare. If any man please a sicke body, what shall become of him? shall hee giue him drinke every minute of an houre? shall hee giue him wine, whereas hee should giue him water? shall hee giue him sallets? it were the next way to poyson him. To be short, it is certaine that a man doth alwayes seeke his owne death, when hee would haue men to sooth him. But now which is better either that hee which hath the ordering of a sicke man, should yeld to all his desires, or that he should bzidle him, notwithstanding that he chase and gnash his teeth, because hee may not haue his will in his desires? You see therefore how dangerous a thing it is to flatter and raise vp men with the preaching of Mercy, before they

they haue bene cast downe with the sense of
Gods iudgement. Cease therefore to open
your mouthes, to make hue and cry ouer the
country saying: They Preach nothing but the
Law, the Law, Damnation, Damnation, but
lesse ye will take in Christ too, and make him
one of the number, and accuse him of want of
wisedome, because he preacheth & cryeth out,
that whosoever repenteth not shal be condem-
ned. For my part, I preach the Gospell to whō
the Gospell belongeth, and the Law to whom
the Law belongeth, and iudgement to whom
iudgement appertaineth. And therefore hold
your peace, and bee content to be ruled by the
wisedome of God. But now let vs proceed to
y third generall point, which is the time when
we shall repent. The holy Ghost in the Scrip-
tures pointeth vs to the present time, and ex-
horteth vs to make that the time of our repen-
tance: Ioel 2. 12. Therefore also now the Lord
saith, Turne you vnto mee with all your heart,
with fasting, with weeping, and with mour-
ning, Likewise in the 3 chapter to y Hebrews.
Exhort one an other while it is called to day,
least any of you bee hardened through the de-
ceitfulnesse of sinne. And in the same chapter:
To day if ye will heare his voice, harden not
your hearts, as in the prouocation. So y now,
euen now, enē now is y time of our repētaunce,
Now

Now whilst he calleth, now whilst he speaketh, now whilst hee knocketh; let vs now therefore heare, let vs now therefore obey, let vs now therefore redeeme this day. this present Wednesday, which haue foreflowed so many daies, which haue so long hardened our hearts, which haue let so many good things run out and spill besides: let vs take by this day, & make it the day of our repentance. Although wee could neuer bee moued with any Sermons hitherto, yet let vs now be moued once at last. Let vs not say, This shall be my day of repentance. I will defer it no longer, but now wil I turne vnto my God, & forsake all my former wicked waies, & mine owne imaginations: I will now change y^e course of my life, & begin all new againe: I will be acquainted with Gods word, & take counsell there how to do, how to behaue my selfe in enery actiō. I wil not onely refozme my selfe but also my whole household, wife, children, & seruants, according vnto the same. Thus my deere bzethzen, I beseech your purpose in your hearts without any further delay: & be not like to Epicures, & slack-graces, which say, Youth will be youthfull, and youth will haue a course. & what should we make it so holy when we are yong? tush, there needs but a sigh an houre beore death; let vs be merry now, wee shall neuer be younger, wee will
C repent

repent whē we are old. As though poore sonles
 they had repentance in their sleeues, & at their
 commandement, and that they could repent
 when they list. No, no, these fellows shall pay
 for their presumption: for God will giue them
 ouer to hardnesse of heart and impenitency,
 because they tooke so much vpon them, and
 made so long delayes, y^e in the meane season
 they might enioy the profits & pleasures of sin.
 Therefore good brethren, let vs not put it off
 from day to day, but let vs now sake the Lord
 whilst he may be found, & call vpon him whilst
 he is nere: let vs take time while time is: for
 time & tide tarrieth for no man: Let vs know
 this to be the time of our visitation. Our Sa-
 uiour Christ wept ouer Ierusalem, because
 they knew not the time of their visitation. He
 reprobued the Iewes because they could dis-
 cerne the face of the sky, but could not discern
 the signes of the times. And surely in the end
 it will turne to our destruction, if we will not
 know this to be the day of mercy, the time of
 grace, wherein God stretcheth forth his hand
 vnto vs, & wisdom cryeth out in the streets.
 Therefore now whilst we haue the light, let
 vs walke as the children of y^e light: the night
 cometh when no man can worke. It shall be
 too late to call for mercy after this life, when y^e
 gates of mercy are shut vp: & repentance will

bee too late. Oh deere Christians let vs remember the five foolish virgins, which because they ouerflowed the time, had heauen gates barred vp against them. Let vs also remember the fearefull and dolefull example of the rich glutton, which being in hell torments, yelled and yelped for the least ease and helpe that might be, and could not haue it. An hundred thousand times therefore better it is for vs, to leaue our sins now, to mourne for them now, and now to repent, then hereafter, alas, when it shall be too late. Better now a great deale to take some paines, to straine our selues to leaue our sins, and to make our hearts smart for them, then to bee condemned for euer, and to cry in the bottome of hell: We haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous waies, but wee haue not knowne the way of the Lord. What hath pride profited vs? or what profit hath the pompe of riches brought vs? All these things are passed away like a shadow, and as a Post that passed by. Wee haue set our selues against the childezen of God, we haue had them in derision, and in a parable of reproof: wee foolles thought their life madnesse, and their end with dishonour: but lo, they are counted amongst the childezen of God, and their portion is amongst the Saints: therefore let vs

know the time of our calling, and let vs not be
 worse then the soules of the aire; the Turtle
 the Crane, and the Swallow, obserue the time
 of their comming; the Husbandman taketh his
 time, the Mariner watcheth his tides: there-
 fore let vs also take the time, and turne to the
 Lord, whilst it is said to day: which grace God
 grant vs. Now let vs returne vnto the fourth
 point, concerning the causes which may moue
 vs vnto repentance. Heerein I haue obserued
 nine speciall things. First, the great mercy of
 God, leadeth vs vnto repentance, as Rom. 2.
 The bountifullnesse of God leadeth vs vnto re-
 pentance, saith the Apostle: God doth continu-
 ally follow vs with his mercies and benefits,
 both concerning our soules & bodies, wee haue
 no good thing which we haue not receiued at
 his hands; we hold all that we haue of him, &
 to him wee are beholding for all: great is his
 mercy towards our bodies, and euery mercy &
 benefite, either towards soule or body, calleth
 vs to repentance. He giueth vs meate, drinke,
 and cloathing, these call vs to repentance; hee
 keepeth vs at his owne cost and charges heere
 below, this calleth vs to repentance: the Sun,
 the Moone, and the Stars call vs vnto repen-
 tance; the Birds of the Aire, the Fishes of the
 Sea & the Fruits of the Earth cry out vpon vs
 both loud and still; Repent, repent: All crea-
 tures

fuers moue vs vnto repentance, Our creation calleth vs, our redemption cryeth, our sanctification knocketh, and our election moueth vs vnto repentance. What could God do moze for his Vineyard that he hath not done? Therefore let vs repent.

Secondly, the iudgements of God moue vs vnto repentance; for all the thunderbolts, Plagues, and punishments, which God hath thzowne downe vpon obstinate sinners, from the beginning of the world, are so many warning peeces vnto vs, to awake vs out of the dead sleepe of sinne, and to pzicke vs to repentance. As in the first Cor. 10. when the Apostle had cited diuers great iudgements of God against the old Israelites for diuers finnes, hee concludeth: Now all these things came vnto them for examples, and were written to admonish vs, vpon whom the ends of the world are come: So that all the iudgements wee reade of in y^e Scriptures, are so many admonitions, & as it were cart-ropes to draw vs to repentance. All y^e iudgements wee reade of, do see, & heare of euery day knocke with maine strokes, beate downe right vpon our conscience to repentance. The ugly monsters, strange birchs, fiery constellations, vnknewne comets, suddaine deaths, meruailous droughts, vntwonted snowes, horrible inundations, so many wonders

wonders, strange apparitions, threating of heauen above, with flaming and shooting fire, trembling of the earth vnder our fete, and our houses ouer our heads, as of late daies: What are all these, but as it were great Cranes with beames and Cable-ropes, to draw vs to the Lord by repentance?

Thirdly, the word of God haleth vs to repentance: For as God in the old time sent his Prophets, both earely and late to call the rebellious Jewes to repentance: so hee sendeth abroad his Preachers and Messengers in these daies to sound by y^e Trumpet of his word, and to ring the swete bell of Aaron amongst them, to awake them to repentance: but alas! how lightly are they regarded? Who heareth their voice? But surely this is y^e last remedy y^e God hath appointed, and if this will not moue vs to repentance, if this will not cure vs, then are we altogether incurable.

Fourthly, the infinite number of sins wee haue committed, ought to bee so many spurres in our sides, to pricke vs to repentance. It is sufficient (saith S. Peter) that wee haue spent the time of our life after the lusts of the Gentiles, walking in wantonnesse of lusts, drunkennesse, gluttony, drinkings, and all abominable idolatries. Therefore it is time now to repent. Oh that men would looke back
to

to themselves, as they were forty, thirty, twenty, or ten years ago! Oh that they would call to minde their open and secret sinnes, and me thinketh it should make their hearts bleed within their belly, to thinke vpon them! Oh that they would consider how much time they haue mis-spent, and how many good things they haue neglected, and altogether omitted.

Fifthly, the shortnesse of our life calleth earnestly vpon vs to repent. The time of our life is sixty yeares and ten, and if they liue to eighty yeares, yet is their strength but labour and sorrow, and so it is cut off quickly, and we flye away, saith the Prophet Dauid, we haue spent our yeares as a thought, therefore he addeth: Teach vs to number our daies, that we may apply our hearts to wisdom. Our life, for the shortnesse & inconstancy of it, in the Scriptures it is compared to grasse, to a vapour, to smoake, to a weauers shuffle, which glideth away swiftly. Euen so the dayes of man passeth away, no man knoweth how. Man is of short continuance (saith Iob) and full of trouble. Experience teacheth vs, that to day a man, to morrow none. Hence away we must all, here is no abiding place for vs: how soone we know not. Therefore let vs repent.

Sixthly, the small number of those which shall be saued, ought to thrust vs forward to

repentance. Striue to enter in at the narrow Gate: for many, I say vnto you, will seeke to enter in, & shall not be able, saith Christ, Luk. 13. 24. And in another place he saith: The gate is straight, & the way narrow that leadeth vnto life, and few there bee that finde it. If men would consider of this it would make the looke better about them, and try with themselves whether they be of that small number or no.

Seuenthly, death thzeatens vs, which is very terrible to to flesh & the remembrance of it very bitter to a man that is soused & soked in y pleasures of this world. It flattereth no man, it regardeth no person, it weigheth no friendship, it careth not for rewards, it is very grim, bold, & cruell, and killeth downe right where it hitteth. Therefore let vs repent.

Eighthly, the day of iudgment, and second appearing of the Sonne of man, will come as a Theefe in the night, in the which the heauens shall passe away with a noyse, and the Elements shall melt with heat, and the earth with the workes that are therein, shall bee burnt vp. Seeing therefore that all these things must bee dissolued, what manner of persons ought yee to bee in holy conuersation, and godlinesse? saith Saint Peter 2. 3. The Lord Iesus shall shew himselfe from heauen with his mighty Angels in flaming fire, rendering

dzing vengeance vnto them y know not God,
& obey not vnto the Gospell of our Lord Je-
sus Christ, saith the Apostle, 2. Thes. 1. I saw
(saith S. Iohn, Reu. 20.) a great white throne,
and one that sate on it, from whose face fled a-
way both the earth & the heauen, & their place
was no more found. And I saw the dead, both
great and smal, stand before God, & the books
were opened, and another book was opened,
which is the booke of life, and the dead were
iudged of those things which were written in
the books according to their works, & the sea
gaue vp her dead which were in her, & death
and hell deliuered vp their dead which were in
them, and they were iudged euery man accor-
ding to his works. In these places we see both
y suddenes, the fearfulnesse, & glory of Christs
comming. For he shall not come piously, & con-
temptuously, as in the first visitation, but he shall
come very princely, royally, & triumphantly, to
the great terror of his enemies; when a consu-
ming fire shall go before him, and ten thousand
thousands of Angels wait vpon him, at what
time y Kings of the earth, & the great men, &
y rich men & the chiefe Captaines, & the migh-
ty men, & euery bondman, & euery free-man,
shall hide themselves in dens, and amongst the
rockes of mountaines. & say to the rockes and
the mountaines, fall on vs, & hide vs from the
pre

presence of him that sitteth on the throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who can stand? Reu. 6. Therefore let vs repent. The last thing is hell torments, then the which nothing is more intollerable. Therefore saith Christ, Mar. 9. If thine hand cause thee to offend, cut it off; it is better for thee to enter into life maimed, then hauing two hands to go into hell, into the fire that neuer shall bee quenched, where the worme dyeth not, and the fire neuer goeth out. The Scripture speaketh terribly to our senses, concerning the estate of the damned persons, calling it Hell-fire, Damnation, the lake that burneth with fire and brimstone for ever. In the thirtieth chapter of the Prophecie of Esay, it is called Topheth, and it is euen prepared of old, it is euen prepared for the King: he hath made it deepe & large, the burning thereof is fire, and much wood, the breath of the Lord, like a river of brimstone, doth kindle it. These speeches are terrible in our selues, and very maruellously amaze vs. But if I had the tongues of an hundred men: nay, of an hundred Angels, yet were I not able to utter them, as some shall one day seele them, much lesse were you able to conceiue them. If all the tortures and cruell torments that can bee deuised by the wit of man, were executed vpon
some

some one, yet were it nothing to this. **W**oe
poore wretches thinke there is no paine to a
collicke, or a cruell ague. But if all colikes,
agues, and all other strange diseases could pos-
sible light vpon one man, it were but a flea-bi-
ting to that which is to come. The paine is
endlesse, easelesse, and remedlesse. The daies
of their hellish torments shall neuer weare
out, nor their yeares come to an end; the lon-
ger they continue, the lesse hope they haue:
When as many yeares be expired as there bee
men in the world, and starres in the heauens,
when as many thousand yeares are ended, as
there be stones and sands by the Sea shore, yet
still there bee tenne hundred thousand times so
many more to come, Those that will not now
bee moued in hearing, shall then bee crushed in
paines in feeling. All drunkards, swearers,
whooremongers, vsurers, extortioners, lyers,
mockers, contemners, secure persons, iolly
felloes, roisting ruffians, lusty blouds, the
braue lads of this world, and all other vnbe-
leeuers, shall one day be apprehended, and ar-
raigned before the barre of Gods tribunall
seate; where the Maiesty of God shall stand
aboue them with a naked sword of venge-
ance, and a scepter of iustice: the diuell, that old
Sathan, shall stand on the one side to accuse
them, and their owne conscience on the other
side

side to condemne them, and the gasping gulfe of hell vnderneath them, ready to swallow them vp for euermore. Then shall the dreadfull sentence of eternall woe and damnation proceed against them. Go yee cursed into hell fire, &c. There they shall drinke (as iust recompence of their iniquity) the bitter cup of Gods eternall wrath and indignation in the kingdome of darkenesse, & in y^e fearefull presence of sathan, & all the cursed enemies of Gods grace: where the dolefull drumme of Gods anger sh^{al}l euer sound thzough their eares, where shall euer bee weeping and gnashing of teeth, where shall be confusion, wo, and endlesse lamentation: their gripes shall be so great, their grones so deepe, & their garboils so intollerable, y^e they shall grin like a dog in their infernall conuulsions, & with howling & yelling cry out, Woe and alas that euer I was bozne; Oh that I had neuer bene bozne! or that my mother had bozne mee a foad: for then my condition should haue bene better then it is, Cursed was y^e time I was begot in, y^e houre I was conceived in, and y^e day that I sucked my mothers paps, cursed I was alwaies; Cursed I am, & cursed I shall be euermore. Woe, Woe, how great is my torment? Whose heart doth not melt, whose eares do not glow, whose haire do not stand vpon his head to heare those things? Therefore deere bre-
thzen

Then let vs repent. If the mercy of God cannot allure vs, let his iudgements scare vs: If his iudgements cannot scare vs, let his Word moue vs: If his Word cannot moue vs, let our sins amaze vs: if our sins cannot amaze vs, let y^e shortnesse of our life damp vs: If y^e shortnesse of our life cannot dampe vs, let the small number of those that shall be saued astray vs: if y^e cannot astray vs, let death terrifie vs: If death cannot terrifie vs, let y^e day of iudgement shake vs: if that cannot shake vs, let hell torments thunder vs & rend vs in peeces: For verily my brethren, if none of all these can preuaile, if we will not for all this repent, but bee obstinate, then we shall all perish and bee damned, according to Christs words. Now let vs proceed to speake of those things which let and hinder from repentance; which indeed although they bee in number infinite, yet at this time I will lay forth seven speciall lets and hinderances vnto repentance.

The first is vnbeleefe: that is when men will not beleue such things which are spoken and proued vnto them, out of the word of God; y^e it is y^e vomiteth vp all good things & paysoneth y^e very entrails of a man, & keepeth all good graces from vs, as appeareth, Mat. 13, 58. Hee did not many great works there for their vnbeleef sake: & the 4. chap. to the Hebrewes it is said:

Vnto

Vnto them was the Gospell preached, as also vnto vs: but the word that they heard profited them not, because it was not mixt with faith in those that heard it. So that here we may see although we heare neuer so much, yet if we bring not faith with vs, we shall neuer profit vnto repentance: For vnbelæse taketh vp our hearts for sathan, and refuseth all the wholesome doctrine of saluation, and doth so harden men in the waies of sinne, that in the end they become past feeling and cannot bee touched one whit, either with the iudgements or mercy of God, but count the one as blasts of wind, and make the other a couert for their filthinesse. You shall note some men, who when they haue heard their sinnes straightly ripped vp by the word of God, and their iust damnation proued by the same, without speedy and earnest repentance, will bzeake out into these words of vnbelæse: if this bee (as he saith) God help vs, I hope it is not so: I trust I shall do well enough for all this as long as I haue a good faith in God, and do no body no harme: Shall I leane my pleasures and my profits for their saying? What: do they thinke none shall bee saued but such as read & Scriptures, and heare Sermons? God forbid, but those which do not go to heare Sermons should bee saued as well as they: why may not
 one

one serue God as well at home in his house, hauing good Bookes, and good Prayers, as by comming to the Church to heare Sermons & Serulce? Alas these men stand too much in their owne light, and bewray what folly and ignorance is in them. For do they thinke to be saued by any other meanes then God hath appointed? or whē God hath auouched any thing in his word, will they except against it, and so make God a lyer? When God hath once set downe a thing, and proued it to their faces, will they yet reply? When God hath told vs, that the preaching of the Word is the ordinary meanes of our saluation, shall we hope to bee saued although we contemne it, and uener (or very seldome) heare it? Is not this plaine infidelity and vnbelæse, that when God saith one thing, we wil say another, when God saith yea, we will say no, I hope not for Mea surely, that is it that stoppeth the way vnto Gods graces, and barreth vs out from repentance.

The second let is the presumption of Gods mercy: for if men bee sharply repproued for their sinne, and exhorted vnto repentance, by and by they talke conertly, saying: God is mercifull, God is mercifull: as though God were made all of mercy, and that there were no iustice in him at all: And thus the wicked make Gods mercy an occasion to sinne: which thing

thing y^e Prophet Nahum in the first of his prophesie doth sharply reprove. The Lord (saith hee) is slow to anger, but he is great in power, and will not surely cleare the wicked. But because I haue spoken afoze of this presuming, & mis-applying of Gods mercy, I will heere passe it ouer, willing you to note it as one speciall let vnto repentance.

The third hinderance is the example of the multitude: for that doth hearten and embolden men vnto sinne: As when many birds flocker and focke together, they fall vpon the bait without any feare: but one or two alone will be afraid: Euen so the examples of many sin-companions do embolden men to run through the snares of Sathan without any mistrust. Wherefoze it is said in Exo. 23. Thou shalt not follow a multitude to do euill. This is y^e thing which hindereth a great number from God: for they neuer looke vp vnto God, or to his word, but stare vpon the common doings of most men, & examples of the world: thinking if they doe as the most men do, & as their soze fathers haue done befoze them, they are cockes sure, and on an euen ground. And hereupon ariseth their diuellish prouerbe: Do as most men doe, and the fewest will speake of you. But they haue forgotten Saint Pauls rule. Rom. 12. Fashion not your selues like vnto
this

this world. These fellows that stand vpon
 multitude will reason thus: We see none of y^e
 great ones of the world, none of the Noble,
 none of the rich, none of the wise and prudent,
 receiue this doctrine, but onely a few thicke
 rags, & beggerly rascals, & therefore it is a to-
 ken, y^e it is nothing worth, & that it is doubt-
 full, and not for vs to meddle withall. Lo, what
 thoughts may creepe into our heads, and how
 sily Satan may trumpe in our way, & blind-
 fold vs, and leade vs away in the darke, by do-
 ting vs to the example of y^e multitude. There-
 fore let vs take heed of those pit-falls which Sa-
 than layeth in our way, & not bee carried away
 with those thoughts & reasons. The wicked
 beare themselves in hand, y^e they shall win y^e
 game, & that y^e goale goeth on their side; & there
 is nothing but crowing long before it be day, &
 great triumphing among the before any stroke
 be giuen: and y^e because we are but a handfull
 of people, & they a great multitude, & that in
 a manner the whole world agreeth with them
 to practise our death. Thus the diuell doth cast
 a mist before their eyes, and closely lead them
 away from repentance. Therefore deare bre-
 thren, let vs stand fast in the word of the Lord,
 and not bee carryed away, or bowed quite
 downe with y^e raging streame of y^e multitude,
 but let vs know it to bee one speciall engine

of Sathan, wherby he driueth vs from repentance.

The fourth let vnto repentance, is long custome of sin: for that taketh away all sense and feeling of sinne, and maketh it, as it were, another nature vnto vs: so y^e we may aswell alter nature as shake it off whē it is once thus souldred vnto vs thzough long custome. Therefore it is said, Ier. 13. 23. Can the Black-moore change his skinne, or the Leopard his spots? Then may you also do good, that are accustomed to do euill. Here the Prophet affirmeth, y^e it is as hard to cure an old disease, y^e is bred in the bones, and to remedy a sinne that hath beene hatched and brought vp with vs, as to wash a black-moore white, or to change the spots of a leopard, which cannot be without destroying of nature. And surely, try it who will, hee shall find as hard a matter to leane an old custome, whether it be of swearing, of gaming, of lying, of whooring, of euill company, or of other sinne, as to wash an Ethiopian. or any other it is written Pro. 17. Though thou shouldst bray a foole in a mortar among wheat, yet will not his foolishnesse depart from him. So that as long as we are in custome with sin, the doore of repentance is barred against vs.

The fifth hinderance is loyng escaping of punishment

nishment: for the wicked thereby are hardened in sin, and bynen off from repentance: euen as an old theefe that hath stolen a long time, and escaped both prison and gallowes, is animated moze boldly to proceed in his wickednes, thinking he shall so alwaies escape. So many filthy and loose liuers go forward in their abhominacion without repentance, thinking y because God doth not incontinently punish them, and shew some manifest iudgement & signe of his wꝛath vpon them; therefore they shall bee acquitted for altogether. Whereas cōtrariwise, if God should by & by strike them downe as sone as they had sinned, by thundering vpon one, & lightning vpon another, & raining fire & brimstone vpon y third, it would make them afraid. Hereupon it is said in 2. Pet. 3. 3. 4. This first vnderstand, that there shall come in the last dayes mockers, which will walke after their lusts, and say; Where is the promise of his coming? For since the father died, all things continued alike frō the beginning of the creation. But let these men well know, that when God hath delayed a long time, & prolonged y terme of the wicked, at length he will shew, that although he waited for their repentance, yet he forgot not their misdeeds, but registred them befoze him, and packed them vp vpon a great heape, to increase the terrour of his wꝛath.

The first hinderance, is the beholding of other mens ends, For when some men that haue liued a wicked and an vnglacions life, and haue beene notozious sinners, euen to the woꝛldward, so that euery man could point at them: yet if vpon their death-bed they can say a few good woꝛds, and cry God mercy, and say their prayers, and forgiue all the woꝛld, and so die quietly, it is merueilous to heare how foolish people of the woꝛld will exalt them, and iustify them, saying: He made a very good end, as any man could make, hee died as quiet as a lambe, & set all things in good oꝛder before he died: Whereupon another wicked and monstrous barlet is encouraged to sinne. For thinke hee, such a man liued as loosely as I, or any man else, and yet he made a very good end, and why may not I do so too? But alas these mens eyes are bleared: for to die quietly, is not to die godly, to cry God mercy for fashion, is not to haue God mercifull; to say a few prayers from the teeth outward is not to die in the faith of Christ: for many do all these, and yet die miserably.

The last let, is hope of long life: for while men feed and besot themselves in this hope, they are drunken in sin, and deferre the day of repentance, as the rich man in the 12. of Luke, dreaming of his long life, cast of all thought
of

of God, and the other life; and of Christs coming, and of all good things, and said within himselfe: Soule, thou hast much goods laid vp for many yeares, liue at ease, eate, drinke, and take thy pastime. Thus the bleare-eyed men of the world, choake vp repentance, and quite smother it, by doting themselues with hope of long life. Wherefore my deere brethren, I beseech you by the mercies of God in the bowels of Iesus Christ, that none of all these common lets may stay you from speedy and vnfeigned repentance, but that you may ouer-slide them all: least happily you being found without Repentance, and taken tardy in your sinnes, should all perish and bee damned, according to Christs sentence. Wherefore in conclusion, let vs with godly Ezechiah bee afraid of Gods threatnings, sorrow also, stand in awe of God, examine our consciences, mourne for our sins, and lament inwardly; that when the wicked, which haue swimmied in pleasure heere below, shall enter into their eternall paines, we may then, I say, there haue euermore lasting peace and rest: that when Iesus Christ shall appeare from from heauen with all his gels, wee may haue crownes of glory, and raigne with our God; and our Saviour his Sone, and all his Saints and Angels, in the midst of all ioy in the heauens for euermore.

more. To the which ioy hee bring vs al,
which hath so deere bought vs, Iesus
Christ the righteous: to whom with the Fa-
ther and the holy Ghost, be all Honour,
Glory, Praise, Power, Empire, and
Dominion, now and for ever,
more. Amen.

FINIS.

